

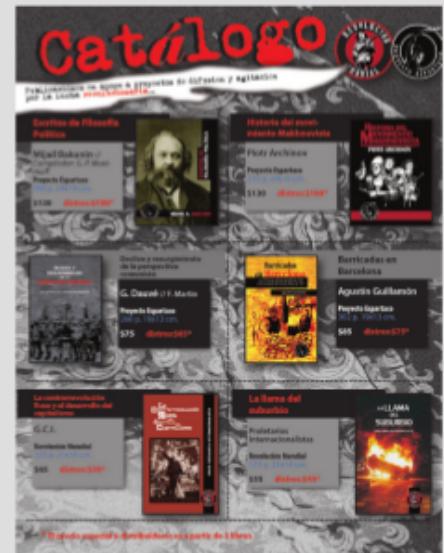
Against
"Social Networks"
& The False Communities
Of Capital





SUMMARY

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Against “social networks” and the false communities of Capital

Introduction.

An intent at understanding starting from the totality

“The concrete is concrete because it is the synthesis of multiple determinations, as such, it is the unity of the diverse.”
Grundrisse, Karl Marx

Social networks are a product of (and for) the **democracy** **1** and its **citizenist ideology**. These in turn are an inseparable team and have as their core the following premise: The veiling of class antagonisms in capitalist society, and the reduction of this antagonism to simple “categories” in which each one of them only fulfill a function [once again] *of and for Capital*, meaning its maintenance.

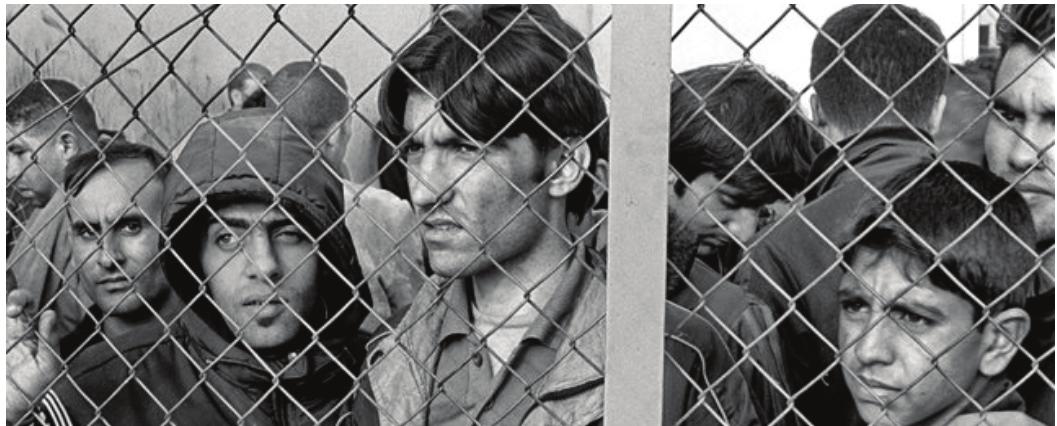
In Democracy, the proletariat (as the class which bears the negation of the existing conditions) is diminished and becomes annexed to the fetishized and reified community of **money** (meaning that community which was born from a long historic process, raising itself above humanity and which now governs all production relations with its own laws, or in other words: *it's a power external from humans but created by the same social forces in which they had interacted*). The aforementioned integration is given in the form of individuals who are civilized and citizens, free and equal for the buying and exchanging of merchandise. Of course all this, in detriment to that freedom and equality, is none other than the dispossession (as proletarians) of our means of the reproduction of life, reserving ourselves to exchange our force of labor (under a condition of *equality*, as *individuals*, as *units*) to the bourgeoisie in exchange for a salary.

This mercantile kingdom makes us worthy of a *freedom*, a faculty which consists of choosing between being exploited or broken and hungry in unemployment. All the previously described is in summary the process with which Capital squanders our lives to its fancy and through which the capitalist system is fortified and revitalized. Nevertheless the actual crisis of the valuation of Capital which has been sharpening since almost a decade now, not only aggravates the logic of exploitation already imposed, but also furthermore fosters bellicose

and imperialist tensions between bourgeois blocs; together with an accelerated incrementation of the extraction of mineral and energy sources (whose consequence has been the destruction of the ecosystems at a dizzying rhythm); and to this is added that the process of reproduction of the **labor force**, today more than ever, can't reach [not even with hinderings] a minimal amount of “stability”, due to the excess of manual labor which doesn't achieve absorption in the market – that in the words of the economists, apologists of the biology of Capital.

For that reason, the **unemployment** rises year after year in every corner of the planet; dark cyphers have estimated that (within the next 40 years) the world population living in precarious conditions will surpass above 60% (“percentage” and “cyphers” because the bourgeois system of branching delineates the said *statistic* to us so).

It also flies into view that in order to save (still more) the rate of gain which reposes in the bank accounts which the worldwide bourgeoisie self-administrate, the rate of exploitation has sharpened at the same rate and the state had tended to rid itself of all the economic policies which decades ago Capital was required to implement in order to revitalize and *recompose the labor force*, which had been reduced by the anterior crises and the so-called “world wars”. In this manner, the salary cuts, the pensions, the massive sackings, the temporary contracts, the *outsourcing* and the **workdays each time longer** are a few of the situations which we proletarians witness and live through in the flesh daily. And although this new wave of brutal capitalist attacks has had its response on part of its natural (historical) antagonist, through protests and revolts; even so, the poverty is unrestrained and the contradictions continue sharpening.



In this scenario where the bourgeoisie procures the incrementation of its counter-revolutionary potential with tenacity, presenting itself behind "new" masks to place their old ideologies like nationalism, citizenism and religion (which now enjoy a new discourse to better disguise their reactionary character). Being that today these ideological apparatus have the intellectual support that post-modernity has tasked itself to assign them, by means of ultra-liberal concepts like: tolerance, multiculturalism, openness, dialogue, freedom of speech, freedom of press, religious freedom, "atheism", inclusion, health, ecology and cultural cultivation.

That which was exposed earlier, we repeat, is the bastion in which democracy, meaning the dictatorship of Capital, is sustained. But its power doesn't reside in a simple structure with ideological bases charged with separating and atomizing every aspect of life; the armed forces, military, police and incarceration to control, conquer, and dominate have been determinant in maintaining the relations of valuation in functionality. And nevertheless, it doesn't limit itself to this aspect either; Capitalism has always appreciated science (never neutrally) in the diversity of branches it possesses, with the aims of reproducing itself, expanding itself, and even sustaining itself ideologically. With the supposed systematization of that which respects human behavior, science, under its moral precepts has developed diverse theories to apply to different social scales and grades: behavioral studies, psychology, social psychoanalysis, psychiatry (or any other of its variants).

The ensemble of all these studies which the bourgeoisie develop in models and schema on the basis of continual experimentation (as much on humans as animals), aren't motivated only by the creation of new pharmaceutical

products which return gains; no, their objective is to make more efficient the schema which serve for management and control [on a social level] of conduct which disturbs, hinders or impedes Capital from obtaining a more efficient labor force from the proletarian ranks.

And now that the aspect which concerns the application of science in the *social* sphere has been touched upon, it is impossible to leave aside another important aspect: the manipulation of the psyches in order to mold and control them, giving as a result the reproduction of the desired behaviors. The fear, the terror, the hysteria and the inspired *shocks* in the prisons, surpassing the presidential discourses or sermons of religious leaders, are the proof of evidence to where the bourgeoisie has arrived in order to fortify its dominion.

The schools and the work centers are also facilities which carry out the task of **conditioning, disciplining, placement, mechanization** (and of course, also of **indoctrination**). From the meritocracy which contextualizes the school environment in a competition, whose objective is classifying the alumni on the basis of averages, until arriving at the selection which is realized in the filters of those businesses called *human resources*, those who determine the admittance or refusal of those who can be deposited into places of work. This shows how the terrorist methods developed by the psychological sciences generalize to penetrate and exercise themselves upon all the structures of Capital. We are viewed only as productive beings, so, when we cease to serve as such, we are to be thrown to the rubbish (destroyed and in noxious conditions). The nodal point of all this accumulation of premises, is that Capital must fulfill all these measures (and many others more) for the maintenance of a system which turns in the direction of its benefit.

1- To deepen the critique of democracy we recommend the book by Miriam Qarmat, "Against Democracy" at:

http://gci-icg.org/books/Contra_la_democracia_Miriam_Qarmat_enero_2006.pdf (Spanish)

another text where these positions are demarcated in a more punctual work is the Dossier "Guerra de clases en México: polvorín social y terror democrático": <https://ia600506.us.archive.org/16/items/DossierN2/Dossier-N2.pdf> (Spanish)

Merchandised leisure is a foundation for brutalization and atomization

"Dominant culture consists of a basic determinant: absolutely transforming everything without essentially changing anything. The television chains and all the medias of communication saturate their content with various ideologies in affinity with the bourgeois order, hedonistic lifestyles or of a progressive air, civilized, petit-bourgeois... are portrayed to the popular mass as festive, terrific, resounding, full of religious faith. The self-help books are sold by the thousands, recipes against depression, fat, love and all the other goodies fill the shelves of the libraries. Occasional literature for an occasional public: Novels in fashion, "consecrated" literature, Harry Potter, Twilight, the latest one about the narco or the political scrapheap of the moment. The music is the worst. Noise is more beautiful than the elegies to idiocy which can be heard from all sides.

This is our culture, apart from the scholarly training and the idiots coming from the museums of modern art, alternative, urban art, theater, or concerts of cultured music which at times are attended for pure snobbery or coincidence. The cinemas are clogged with families and bored adolescents, needy for frightening experiences without having to move from their cushioned seat. Concerts, among the more people with which one attends, are synonymous with the simpletony which is executed on stage.

We should listen to the fashionable music, the love croons of the illiterate singer-songwriters elevated to the level of poets, the contagious repetition of the sounds of the popular palette. Songs of love, or better said, of this aberration which is called love that is bought and sold because so the market orders. This false sentiment which destroys human relations instead of doing the contrary ¿why? By being contaminated by commonplaces: lamentations for the object of affection, for the unfaithful, for the terminated relationship, and an endless supply of original ideas of the unidimensional world in which we live, which enjoy escaping into the cheap sentimentality most excessive and depraved which one could encounter."

Songs of the Siren, GAC (Anarcho-Communist Group) 2012

Social networks have citizenism as their foundation, because from the start they have been part of the dynamic of the consumption of merchandise offered by the market of the production of leisure; and leisure is nothing more than [colonized] time which capitalism has charged itself with parceling. Meaning that which is commonly known as "free time" doesn't escape the logic of the totality with which Capital dominates the world.

To be more precise, such a concept -*free time*- is nothing more than a simple mask, with which it seeks to minimize the catastrophic dimension which is lived in under Capital since its appearance, and a dimension so real is none other than that which constitutes **modern slavery**.

Free time, in reality is an [inseparable] part of the extension of the workday, which on one hand helps the valuation of Capital, permitting the proletarians a more varied consumption of merchandise (while relaxation merchandise is produced, given that all consumption is production and all production is consumption) and on the other, with *free time* the bodies and cephalic masses, which day after day must perform the production of merchandise with equal or greater efficiency in the [hated] centers of [torturous] work, are momentarily left to repose. But... why is it that in the capitalist society "free time" is so yearned after?

The destruction of the primitive community (where human activity had been focused on the production and reproduction of the necessities of life in its totality, without separate aspects, without distinction of spaces, then the hunting, gathering, play, contemplation and expression melted into a single conjuncture of being) brought the development of civilizations (with their systems of domination) giving finally place for the installation of capitalism on a global scale. The conception of the world and of reality which we are made to comply with from the cradle to the grave, is no other than that of

the dominant class, or suffice to explain as is cited in Cuadernos de Negation #6 «Capitalist society denies its own history, denies that it gave shape to such a thing as a mechanism of social thought based and obfuscated under its precepts. Hiding its birth it hides its death, and hiding its logic it hides the necessity of a new social imagination.»

The bourgeoisie will always remark that work, exploitation and its domination are eternal and even necessary, they will never hesitate to employ any discourse or method which justifies their existence. And if we say that the capitalist system is totalitarian, it is because its historical foundation in this social relation of production (based on the accumulation on the basis of gain) tends towards the subsumption of life to every realm of the prevailing social relations and to their logic, that of money, accumulation, objectification and exchange (given that these categories aren't simply ideas, but a social and material force).

The State doesn't always employ the army and police to impose submission; and when the religion of a God isn't enough either to shape inquiet minds, it is here where work enters as a utile method which reclaims the religious brutality, mixing it with military discipline. It isn't necessary to detain ourselves in explaining each of the aspects which make a daily death out of work; This point can be well synthesized with the affirmation which Marx expounded in the manuscripts of 1844: «Firstly, in that work is external to the worker, meaning it doesn't belong to his being; in that in his work the worker is not affirmed, but is denied; he doesn't feel happy, but disgraced; he doesn't develop a free physical and spiritual energy, but rather deadens his body and ruins his spirit. Because of this, the worker only feels at one with himself outside of the workplace, and in the workplace outside of himself. He's in his house when not working and while working is not at home. His work isn't, as such, voluntary,

but forced, «forced labor».

Because of this it's not the satisfaction of a necessity, but only a means of satisfying the necessities external from work. Its estranged character is clearly evidenced by the fact that as soon as there is no physical coercion or that of any other type work is fled from like the plague.»

Therefore work represents the core part of capitalism and the revolutionary process must beat it together with all its foundations (value, exchange, merchandising and the autonomous units of production).

The natural repulsion which the proletarian feels towards work (missing work with false justifications, procuring a late arrival, killing time in the bathroom, extending break, playing or joking around with coworkers, stealing things from the office, etc.) is diminished with ideological doses of deification of work (conferring it a “dignified” character); being already enough to minimize the catastrophic dimension which it possesses as a force of exploitation and universal misery, or to openly convert it into the element of the ideal man that every **useful idiot** must obey and defend.

Furthermore it mustn't be forgotten that each center of labor engenders an environment where hostility and tension prevail (denunciation, groups of complicity with the boss, security guards, etc.) This ensemble of facts bring us newly to reaffirm in the proletariat its repudiation of work.

Nevertheless, a vast majority of proletarians, who remain entrapped and immersed in the dynamic of citizens and free individuals, consider wage slavery as something eternal, a destiny which cannot be eluded; and as consequence the destruction of capitalism is unthinkable -and sometimes even undesirable- (when in fact, it's *more possible, more viable* for them to imagine the advent of an apocalypse -of any kind- for the planet in its totality). **And as they await a redemption or a catastrophic end without reservations, they are content with satisfying their frustrations (those which are called desires) in the lapse of time which the disposition of Capital allows them. But the fiction of free time is a false hope of the well-mounted spectacle; free time is dependent upon money, so this time which the**

bourgeoisie assigns can only be realized by means of the possession of this (and the only way of obtaining it - without breaking the bourgeois legislation which threatens our incarceration - is working for a wage). Lacking money implies depriving oneself of carrying out any activity (from transporting oneself to acquiring food of the lowest cost). Not having money excludes us from the exchange of our

necessities [now converted into merchandise], in a world governed by the totalitarianism of the market itself, of exchange value.

But if the role of wage slave is internalized, the market offers

options for how to occupy this *free time* in a varied form, always within the standards which civic logic dictate, meaning in the permissiveness which the State concedes and delimits, which can be of nothing other than that which unravels in the space which appropriates, benefits and contributes to the reproduction of the mercantile sphere, of the circulation of money.

Historical buildings, streets, avenues, parks, plazas, forums for events, stadiums, museums, cinemas and even natural protected areas... are united by a common thread: being facilities for the spectacle ² which sustains **false communities** (clubs, groups of friends, school friends, sports teams, subcultures, etc.) among those tied by miserable and individualist interests. **Every citizen (useful idiot) can rejoice in being represented by one shit identity or another.** The “communities” of capital give the choice of living a sedentary life or the life of an athlete, being a follower of *reality shows* or belonging to a literary club, eat scraps of junk or healthy organic food, pass the night in a dive or in a bar, go about by bike or by car, do national or foreign tourism, do ecotourism or play video games, go to a *rock, punk, metal, pop, salsa* or folk, world music or symphonic concert; buy designer clothes or buy native garments made by hand, be a follower of one TV show or another, be left-wing or right-wing, be *hetero* or *gay*... In the end, an extensive series of options, in which the technology itself (in collaboration with State institutions) has room to form a part of this grand ideological family which will make the alienation and partitioning more complete, establishing its ideal of diversity and elevating the social peace to toxic and insupportable levels of civic misery.



²- During the length of this text when mention is made of the concept of the **spectacle** or the **society of the spectacle** we're not at all limiting ourselves to a reference to the mediums of communication or to the critique of the shows on TV and celebrities, but we reclaim the term in its total sense with which Guy Debord described the societies in which capital has arrived to a level of alienation where the **mercantile** dictatorship dominates the plenitude; making its maintenance indispensable on the basis of strong doses of ideology (false consciousness) bringing together the fragmentation of life in specialized parcels (politics, economy, health, education, work, etc.) wherein reality in its conjuncture is denied furthermore from the domain of representation, where the life now isn't lived directly, but by means of its fetishized representations (images, appearances, simulations, false consciousness, etc.).

See “The Society of the Spectacle” by Guy Debord at:

<http://bopsecrets.org/SI/debord/index.htm>

and more related texts at:

<http://www.hommodolars.org/web/spip.php?article2725> (Spanish)

Social networks are the extension of the false communities of Capital; and another opening for alienation

"Interpreting has no value; that also is appearance, fiction. What is real is transforming, acting, creating. We slaves are passive spectators, we're beneath a world which subjects us to its dictatorship, to the control and maintenance of the State, and we do nothing more than negate this in our minds. In our conceptions, we believe that we are professors, lawyers, youth, seniors, scholars, unemployed, love-birds, good, children, parents, athletes, fans, rockers, etc., but we're only screws of their machinery, without our own lives, without choice. We don't recognize who we are. The system condemns you to have diverse forms and appearances, permitting you to imagine yourself as unique and different, when your base material is the same as billions of degraded humans from the proletarian class. In conclusion you are a poor and sad human who lives to enrich someone else.

We do things which appear to be ours, appear to be individual, seem to be personal decisions, but we only follow the mercantile dance imposed by the owners and bosses of the world, who also are governed by the laws of the sacrosanct capitalist economy...

The System has imposed its mystifying and legalized language of the world under the dictatorship of money. The system speaks, dialogues, calls you, listens to you, from what you say and what you criticize (apparently) but while you don't break with its essence, with mercantile production, private property, surplus value, everything will continue being part of the show, of the spectacle. It doesn't matter if you speak, criticize, or respond to the system, if you speak in its language and inside of it, everything remains intact."

Iconoclast Notes, Emergency Committee

The conditions which gave life to the social networks like facebook and twitter have already been in gestation since decades ago, and by this in no way do we refer to the aspect which concerns the years of scientific investigation in satellite modernization, sensor technologies, fiber optics, etc. Much less does it have to do with the extensive commercialization of the numerous devices of which use is permitted; none of the aforementioned help us to understand the question. Away from the monitors of the world of appearances which rest inside electronic devices, the *citizenization* is already in effect. **In the 21st Century, virtual communities are an extra compliment, effective for the classification of the false communities based upon identity, those of which already exist for the diverse spaces designated to the reproduction of the creed "to each their merchandise".** If the *social networks* have sprouted up, it's because the social putrefaction is its field in which to grow; Being evident that furthermore, in capitalism a "schizoid" society of generalized misery flourishes. But this effect of the society is not left to wander without an eloquent intervention by the managers of Capital. As, if not adequately administrated this "social psychosis" could spill over and get out of control (giving for example congested mental hospitals and jails, or hordes of drug addicts and thugs in the street) given that it would affect the productivity of the *sacrosanct national economies*. Democracy needs to procure that its slaves/citizens (at least those who work or are in conditions to do so) remain sane enough to produce and consume merchandise. They are awarded *free time*, and thanks to it, will sound, yearn, scream, drain and spit their frustrations, resentments, anguish, anxieties... in sum, they will live wallowing in the uneasiness in which their wage slavery leaves them (miseries of which don't escape the family and "personal relations"). None of that nastiness will be understood as a foundation of capitalist society – destructible and surmountable; on the contrary, it will be assumed as the

reality – natural and inevitable – to justify it, produce it, and defend it. As such, drug consumption, dreams of success and identities (*incentive par excellence* in this bourgeois society) could be reinforced by carrying themselves to the plain of technological communications. **With the technology that virtual spaces offer, more comfortable and more accessible, now the reproduction of all the everyday poverty is better managed and channeled, useful for filling the voids facing the necessity of belonging to some standard or stereotype dictated by publicity, the dominant morality, or the self-marginalist ideologies;** if that wasn't enough, applied psychology will add in some of its functions to these virtual spaces, procuring an optimal performance to manipulate the emotions of its users, who without realizing immediately, will end up hooked to the dynamics of these companies to which they have subscribed.

It should be emphasized that the bourgeoisie has done nothing other than take advantage, in this case of communication technologies to invigorate and develop their economic and political power, given that their axis turns to diverse necessities in their private sphere. The *advances* are launched into sale as new merchandise to the market and furthermore these same technologies streamline the mobility of other merchandise; in another part, they are annexed to the technologies of vigilance and control; and if that weren't enough, they are an excellent vehicle for the sharing of large doses of indoctrination.

Success and failure are the slogans that of course those technologies which already by themselves constitute part of the discussion about progress and development must hoist like a flag. *Success and failure*, being accepted or rejected on the basis of status. Under the dominion of Capital, being *rejected* is a fear of the same proportion – almost, or at times worse- than dying of starvation, by the bullet of a thug, or caused by a curable disease. The

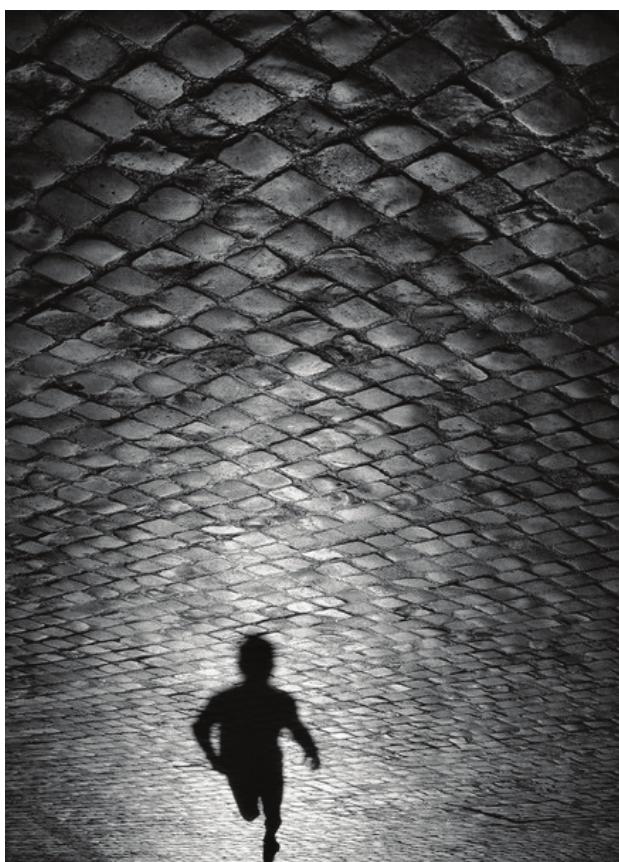
social alignments marked by the law of exchange value assign the same categories to human life: quantification and benefit.

Social networks, which first of all are businesses have as their *raison d'être* the pursuit of monetary gain, and, more than this, operate as an authentic boiling pot of democratic shit, based on majority suffrage [being in a conscious or unconscious manner, it's irrelevant], by means of functions which exhibit the number of users who support, approve or disapprove of that which a company, group, trademark, artist or individual [affiliated with these networks] says or expounds. The social networks act as tribunes of and for the individual who fits an egoist and proprietary profile. The concept of "*my privacy*", "*my friends*", "*my photos*", "*my followers*" reinforce even more the illusion of being in possession of something or in some kind of state, or if desired, serves for the

provision of a shell which permits isolation from, momentarily, the emotional emptiness, to so then carry on with the spectacle, not leaving room to those suspicions which inquire, or lead to discovering that their existence, as is standard to that of a citizen, is equally miserable to that of the rest. Due to this, we don't find it strange that being a user of facebook or twitter leads to the suffering of strong deliriums which sink into chronic states of anxiety, obsession, frustration, autism, dependence, narcissism, etc. After all, these platforms are an extension of false appearances, of the dance of the mercantile spectacle where all is exaggerated or inflated, where the ideologies of Capital are produced, and above all, where social psychology experiments are carried out to deduce just how productive and malleable we can arrive to be.

"Everybody laments about life; how bad their love life is going, their ruined career, the children that rebel, the authorities that abuse, and yet nevertheless, you can see them every Sunday in front of the television watching the in-vogue reality show or the European football league. They will continue voting for the same political party as ever, desiring the actresses on the TV, reading the gossip newspapers and magazines. They want to be like their fashionable artists, like those that are in the soap opera, like the rockstars that travel on private jets and sing songs of protest, like the prosperous neighbor of the colony, like the millionaire businessman, like the narcotrafficker."

Songs of the Siren, GAC (Anarcho-Communist Group)



"Fantasy is another element which is used to favor the functionality of the existing order. Interjecting within all the idea of dreaming that which in the miserable reality cannot and will not be able to be satisfied. Even the impossible is done in advance by superimposing the "should be" (ideal) upon the annoying "is" (reality). Being rich, attractive, happy, nice, astute, or having a car, an enviable sentimental and sexual partner, a big house with a pool and garden, a completed career, a doctorate, travels around the world, hundreds of friends, to sum it up, success. Eccentric aspirations which Capital, by means of its publicity and education, deposit in the conscience of everyone, passing them off as absolute truths, unquestionable and irrefutable.

Fantasies. On a "theory" of success-failure, GAC (Anarcho-Communist Group)

Mediums of Communication = Mediums of Isolation and Submission

"Recall the conversations that we have each day, we talk and talk, we dialogue without end with the partner, with the family, with schoolmates, colleagues, neighbors, old friends, distant relatives, through facebook, through whatsapp, by cell-phone, what we say, of what we speak: how it's going with studies, how's work, how is the family, how our budget is going, new things in the shops, fashionable places, concerts, girls, boys, the health problems of the aunt or the uncle or the grandma, ...in more fucked-up cases, of the weariness of working, of the bad government of the right (or the left), of the lack of money, of the professor who reprimanded us, of the raise which we didn't get, and in the most radical cases... of the union mobilization tomorrow, of the problems in Iraq or in Spain, of North American Imperialism, of sub-development, etc..."

All is an illusion, none of it is real, these conversations aren't ours, we don't converse to destroy our slavery but we leave it in some part of the mind, closed off, forgotten; we don't want to know, don't want to hear, don't want to be conscious of that which is really happening... As the film says... A voluntary slavery"

Iconoclast Notes, Emergency Committee

Another recurrent fallacy which the companies sell us is that of being "in communication"; of course, the "contact" which is maintained in this "communication" is no more than the transmission and reception of garbage: miseries of civil society, of the family, the school, work, friends, or if wanted, (as in the citation above) of *our differences* with the system. But in the end everything is a continuation of the false interaction which we initiate outside of the networks, a communication based on moralities, on self-complacency, or also on the collisions of egos.

Nevertheless, these aspects mentioned are merely a remote consequence that concerns the problem of *communication*.

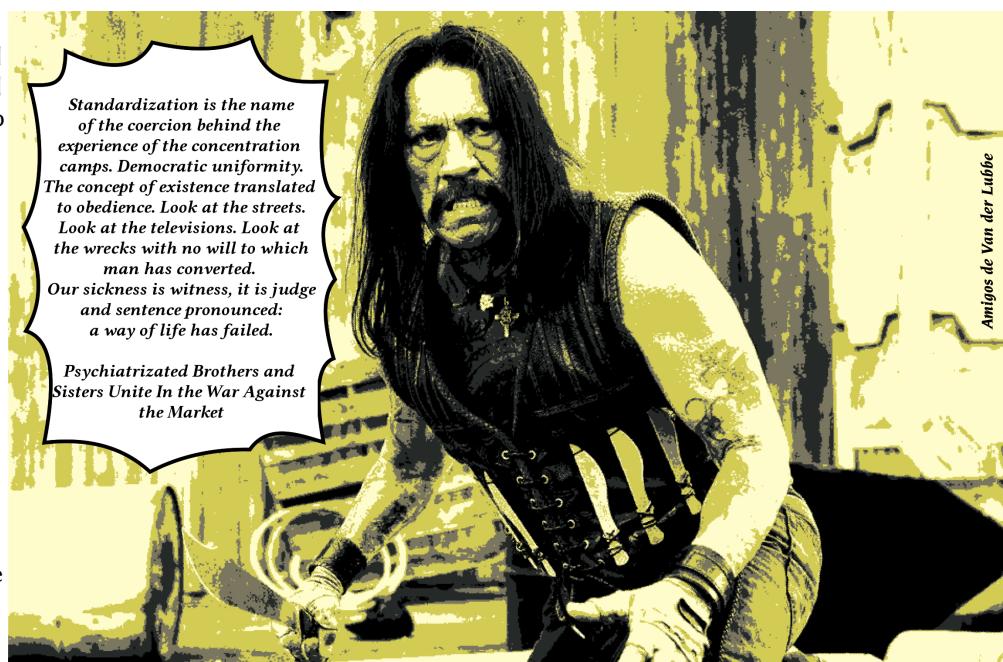
Historically since its birth and developmental formation, capitalism has accumulated and taken ownership over public space, with the finality of extending the establishment as much of their production areas (factories, workshops, fields, dams, ports, mines), as of their zones dedicated to the circulation of merchandise, connected to one another. The technological application to the field of

communications isn't only employed for roadways, rail lines, maritime voyages and other constructions but also for the development of **instruments, of techniques** that better coordinate that circulation. Today this factor is primordial for the power of Capital, and by this it dominates, in some aspects by means of private companies, in others directly through its governments (Who administers the means of communication constitute no difference, since they are the preselected monopoly of the bourgeoisie).

That which is designated as communication and *freedom of movement* is now mediated and regulated, since in the first place the

capitalist world has found itself parceled into territories assigned politically in accord with triumphs or defeats in the conquests and imperialist wars which have taken place throughout the centuries. For the proletariat -the class exploited and subjected to labor- there doesn't exist any single possibility of movement or displacement in respect to their will. The lines which divide the seas and the continents on the maps are frontier borders to those of us who are subjected by means of territorial controls: patrols, militias, documentation, raids, threats of deportation, prisons for those who transgress the migratory lines illegally, etc.

If we are separated geographically from friends or family, it's due to the impossibility of covering the travel costs or to the legal restrictions of residing in another territory, not of our will, but because *economic regulation and security* demand it. Or otherwise, it's the situations of war or gang violence [a product of Capital] which **oblige** displacement to faraway lands, in order to many times find oneself in situations no less terrible. Capitalism,



without a doubt, even in spite of all these light limitations which can lead to imperialist disputes, permits the

bourgeoisie to transfer themselves to any place which they see opportune to establish their business or make an invasion. On the other hand, it distributes the proletariat in two ways: 1. As *habitants of a country*, basing itself in the metaphysical fictions of the *fatherland, nation, race, and culture*. And, 2. It separates them even more, confining them in peripheries, enclosures, under unhealthy conditions, in small spaces, saturated and/or devastated; but above all, away from the territories where the bourgeoisie are seated.

Facing the lack of money and permissions to travel at certain distances, a “solution” is provided to us as a “consolation”. If before it accustomed itself to the simple post, fax, telephone and later e-mail, now the market offers modern telephones and computers where there is access to the *social networks*. “Now indeed we are well connected”, but this situation is comparable to the situation of a prisoner, who receives a monthly visit; To have contact, but it's by means of a cabin covered by a thick wall and a thick window with tiny holes. The social networks try to make us swallow the illusion that we're *well connected*, when in reality our geographic location [and consequently, our capacity of movement] are subject

to our economic condition and furthermore are controlled/regulated by the State; meanwhile in order to accede to the technologies which permit this *communication*, certain quotas must be covered for the cost of tariffs which the companies assign, as much for acquiring them as maintaining them functional. The demographic distribution and the assigning of spaces which the State makes starting from class relations is accepted; it's accepted as consequence of salaried work, money and merchandising in their combination being the only reality possible [and desirable] for the human being. To conclude this point, if the new technologies engross us and stop us from initiating direct relationships, it's thanks to that previously, the conditions of individuation had been in march since much longer, meaning **through the citizenization of life, whose proclamation subjugates the totality towards the exaltation of the independent individual, egoist and with the duty to exist**. And because the neurosis which reins in capitalist society exasperates the use of incentives which **entail not subverting the reality, but in fact, defending it and assuming it as a natural condition**.



“The expansion of information technology and its dominion over all aspects of life shows that we're subjected to the regime of controlled isolation.

The ravages committed in the 60s by the TV are amplified by the Micro-Information-Technology which permits anyone to stay at home while maintaining the illusion of speaking with someone.”

Os Cangaceiros #3

Capitalist terrorism is materialized in its technological development

"The State, along with its economy, weakened to the extreme by all the attacks it has been undergoing daily for ten years, from the proletariat on the one hand, and from the incapacity of its managers on the other, can thus silence both in solemnly taking upon itself the staging of the spectacle of the sacrosanct common defense against the terrorist monster, and in the name of this holy mission, can demand from all its subjects a further portion of their tiny freedom, which will reinforce police control over the entire population. "We are at war," and at war with an enemy so powerful that all other disagreement or conflict would be an act of sabotage or desertion: it is only in order to protest against terrorism that one has the right to resort to a general strike. Terrorism and the permanent "state of emergency," a state of emergency and "vigilance"; these are the only existing problems, or at least, the only ones with which it is permitted and necessary to be preoccupied. All the rest does not exist, or is forgotten and in any case is silenced, distanced, repressed in the social unconscious, in the face of the gravity of the question of "public order." And faced with the universal duty of its defense, all are invited to partake of denunciation, baseness, and fear: cowardice becomes, for the first time in history, a sublime quality, fear is always justified, the only "courage" which may not be despicable is that of approving and supporting all the lies, all the abuses, and all the infamies of the State. Since the present crisis spares no country of the planet, no geographical frontier of peace, war, freedom or truth any longer exists: this frontier lies within every country, and every State is arming itself and declaring war on truth."

Gianfranco Sanguinetti

(from: Remedy for Everything ch. 10 - On Terrorism and the State <http://www.notbored.org/on-terrorism.html>)

Reformists, democrats and social-democrats of all breeds make too much of a scandal when a government of their respective country pressures the directors of facebook or google to implement measures which demand users of those sites to supply their data or moderate the content which they decide to publish. Their alarmism is a fallacy, given that the strongest social networks and incorporated businesses which dominate the internet **aren't neutral**; they have always always complied with the demands of private interests. Facebook, google and twitter are companies which collaborate directly with intelligence agencies like the CIA, the NSA and the FBI. That's the reason for the recent politic implemented by facebook, in which its users are demanded to supply their legal name, *abdication* from the use of pseudonyms; It was only a matter of time for it to be applied, in fact, it would be no surprise if in the near future the keys for logging into a personal facebook account will be made obligatorily and uniquely possible by means of fingerprint registration or optical scan. Through diverse media, a quantity of information has been leaked in which the many methods of information extraction which are carried out by the *blue-tinted* social network are revealed. The scanning of faces in photos, the meticulous study of all text which users write and later **don't** send, the observation of the mouse cursor [even when a click isn't made] with the ends of tracking the pages which are visited... are some of tasks realized by the potent computers of the companies which collect information in distinct parts of the globe. The police and the diverse organs of national security solicit the companies for

user information on a daily basis, data which is of course delivered. Having a facebook account (for the very austere and moderate that it be in the publication of personal information) implies automatically supplying the state with a *means* of tracking and registering the activities which are realized and the people in which any kind of relationship is initiated. **It's there where the principal point rests which delineates the enormously prevailing stupidity of activists who consider the platforms of the powerful** (the same who distribute the misery around the world and furthermore direct massacres against our class), as a medium of "spreading the struggle", or even worse, as a *method of struggle*.



The false critics: Aperture for the reformist terrain which supports the society of the spectacle

"The 18th of August of this very year [2012] coinciding with the visit of the pope to Madrid, a manifestation of protest takes place in the city center. In the 'Puerta del Sol' demonstrators and pilgrims cross, a certain tension is produced and at a given moment the police begin to charge in different zones of the plaza, some of which where there had been absolute calm. One comrade is attacked while walking tranquilly, without warning and without any context of confrontation; the riot police's baton opens a gaping wound from the head from which an abundance of blood flows. He gets up and mixes between the people that fill the center of the plaza. Perplexed gazes and an endless barrage of photo cameras and mobile phones immortalizing the scene (which on the other hand, and disgracefully, is nothing unusual). Time passes, people make photos, and finally a guy comes up who offers his aid. Nobody seconds him. He takes our comrade towards a doorway, he's dizzy and the blood offers more of a dramatic image than a serious one. Many people approach. First they ask what the victim had done, after one of them comments: "Can I take some photos of you for my blog?" The response is not delayed: "No. Can you get me a bottle of water and something to clean the wound?" The blogger and his chums disappear upstream, never again to be seen.

The compulsive act of photographing and recording is repeated in the same way as in a child's birthday, as in any type of sporting event or in a concert. The image is the irritating testimony which assures us that we were there, and which furthermore allows us to proclaim it to the four corners of the earth (primarily by means of email and the tedious social networks). An apparently insignificant act, but one which emits a desolate message about the communicative forms and strategies which are being imposed. Why take photos? To what demand does this practice respond? Communicative? Documentary? Artistic? Is there a relation between the images which circulate between our bodies (around them, through them and about them) and the isolation which defines city life? Everything is photographed and recorded because we are alone, because we dedicate ourselves to this type of conduct which separates and divides us from real action (and as shared, lived?) Can we really respond to the question of what it is which lies behind the images?"

La tiranía de la imagen, (Blog)

Equally to the proliferation of the cyber-networks, the critiques made of the platforms like facebook and twitter needed little wait. Such critiques of course denounce the complicity and the connections which these companies hold with the intelligence agencies and the governments of every country, as much as they denounce the level of stimulation which exasperates the narcissism, conceit and autism which has given as a result the reinforcement of a "crisis in human relations".

Despite all the information which is contributed and the protestant tone of the denunciations, all these critiques are limited for not stepping further than the terrain of reformism; of which it dedicates itself to partialize, to isolate and reduce the problem into a question of *bad administration* and *abusive management* of certain technologies. It isn't comprehended that this excessive and sophisticated control to which we attend today is a politic of social contention which capitalism implements together with other elements like militarization, the modernization of drones, video surveillance, the construction of jails and the border controls in order to achieve greater maintenance and efficiency of the interests which are nourished by the accumulation of value.

The reformists express modalities of complaint in their varied discourses, from the *cease of use of social networks* (presented as a personal option, as an individual initiative) positioning oneself in favor of "privacy", for the right to freedom of speech, for the end of censorship, etc. Reinforcing the fallacy which assimilates the new [alienating] products of the market as *universal rights* and later demanding from the state that it pressure the companies to not commit abuses in the use of data. In

this way, an enormous bias is created which situates the networks (and by consequence, the companies that manage them) as *entities apart, independent* of the organs of bourgeois power.

On the other hand there is no doubt that sensationalism and sentimentalism are the emotions which configure the prevailing bourgeois moralism about the the social networks (the 'politically correct'). It's no coincidence that in recent years, when demonstrations are documented and reported on in the social networks, the most uncontrollable groups which decide to carry out transgressive acts of sabotage are objects of reproach, calumnies and denunciations on part of the good citizen apostles of pacifism.

And if all the reformists and social-democrats don't encounter a better space to express their ideas than that of the social networks; it's because the terrain is fertile for the propagation of their ideologies of contention (given that their followers, or better said spectators, obey the designs of those exalted as their leaders or guides without much effort). The social networks are like their second tribunes; in this way now not only the assemblies are the only spaces where one can sabotage the most radical initiatives. Now with the help of the *virtual world* they have acquired a relative advantage to ruin any subversive attempts, annulling them by means of quantitative terms, without hesitating to wear them out in order to fabricate as many calumnies and lies as they consider pertinent, they can democratically lean on the support of the majority [represented by 'likes'] contributing in conjunction to reinforce the corrals of *civiloid* and parliamentary politics.

In what form? In the same way in which the meetings of

political and union leaders howl their emotive discourses to those who are below the podium, so that upon concluding the ritual they will receive their respective applause, shouting their demagogic slogans and finally exhorting their participants to return home from the "mass"; on the social networks, all the sectors of the social-democratic and **shuttle-class** left will publish their propaganda which will provide the same effect of passivity and immobility, obtaining the creation of atmospheres of "triumphs", "indignation" and even "critique", which, of course don't step beyond the context of the politically correct.

This point would not be complete without remarking upon an important aspect which occurs in the world of

appearances and of the politically correct which prevails on the social networks, which has shown a spotlight on "indignation" as a form of protest to react to the injustice (a bourgeois concept). **Indignation serves and has served to foment all types of victimist ideologies 3 which only foment more subsumption to the power of the State, conceiving of it in a paternalistic way, evading and hiding its intrinsic character as the gendarme of Capital.**

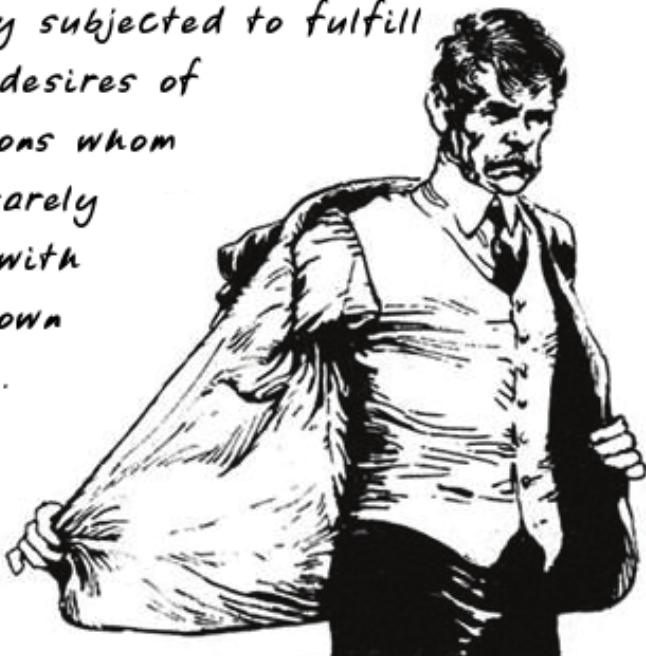
In short, indignation is a good seed for pacifist and Christian-ascetic action, meaning for the docility and the submissiveness of the exploited before the terrorism of the State and its forces of order.

3- Ideology, as such, we must understand as a fragmentary configuration of reality, or a **false consciousness** which tries to be the explanation of the generality (on the basis of ideas). Ideology comes from the same incomprehension of the totality. Fundamentally the ideology which has the pretension of being the "truth" develops from a doctrine, a system of ideas, or a similar partial knowledge of something and is positioned as an explanation of the world in general.

"*Ideology seeks to mold the eminently practical and contradictory social life to its spectacular and fantastic presuppositions. Thus, ideology is not a simple chimera (Debord), meaning it's not a conjunction of ideas which, assimilated individually or in a group, seek to remain as such. Ideology is false material consciousness, deformed as much in practice as it acts as a living body, which bound by hands and feet, walks on its knees as a magical solution to its paraplegia. Capitalist society is the society of ideology par excellence, it stuns real praxis, it separates and consumes it in its latent passivity, recreates illusions and reasons which justify its spectacular system of exploitation, domination, alienation yet also of contradiction and antagonism. "Ideology is the solution from the social consciousness for the class contradictions which haven't really been overcome." (Marx) Above all, in counter-revolutionary historical periods*"

Read more at: <http://www.hommodolars.org/web/spip.php?article5374> (Spanish)

The false idea that leisure exists exclusively as a legitimate compensation for a day of work impedes our understanding that these brief moments of personal amusement are only useful for the next workday, in which we find ourselves newly subjected to fulfill the desires of persons whom we rarely see with our own eyes.



facebook

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Fecha de nacimiento
10 - 10 - 1994 (Por qué tengo que especificar mi fecha de nacimiento?)
Mujer Hombre

Al hacer clic en "Registrarse" aceptas las Condiciones y Términos que rigen nuestra Política de privacidad, incluyendo el uso de cookies.

Registrarse

Like all modern folk, activists also need to make use of social networks to make themselves known to the world and use them to their benefit. Here we show you how easy it is to open your account. What are you waiting for?

When you open your FB account input your complete and total information. Don't cheat yourself of the opportunity for others to know you well!



Biografía

Información



Rotten Drunk
(Ripper Crust)

Biografía

Información

Libera Vegan

Biografía

Información

Amigos

Fotos

Put a photo of yourself on the front page right away so everybody will remember your always unmistakable style. After all, FB was made for you, it's an opportunity to communicate with other people like you.

Now that you've opened and said "accept" to all the anti-discretionary policies of the company facebook, don't wait any longer! Give yourself the task of living a social web life to the limit, by following these simple steps to the letter



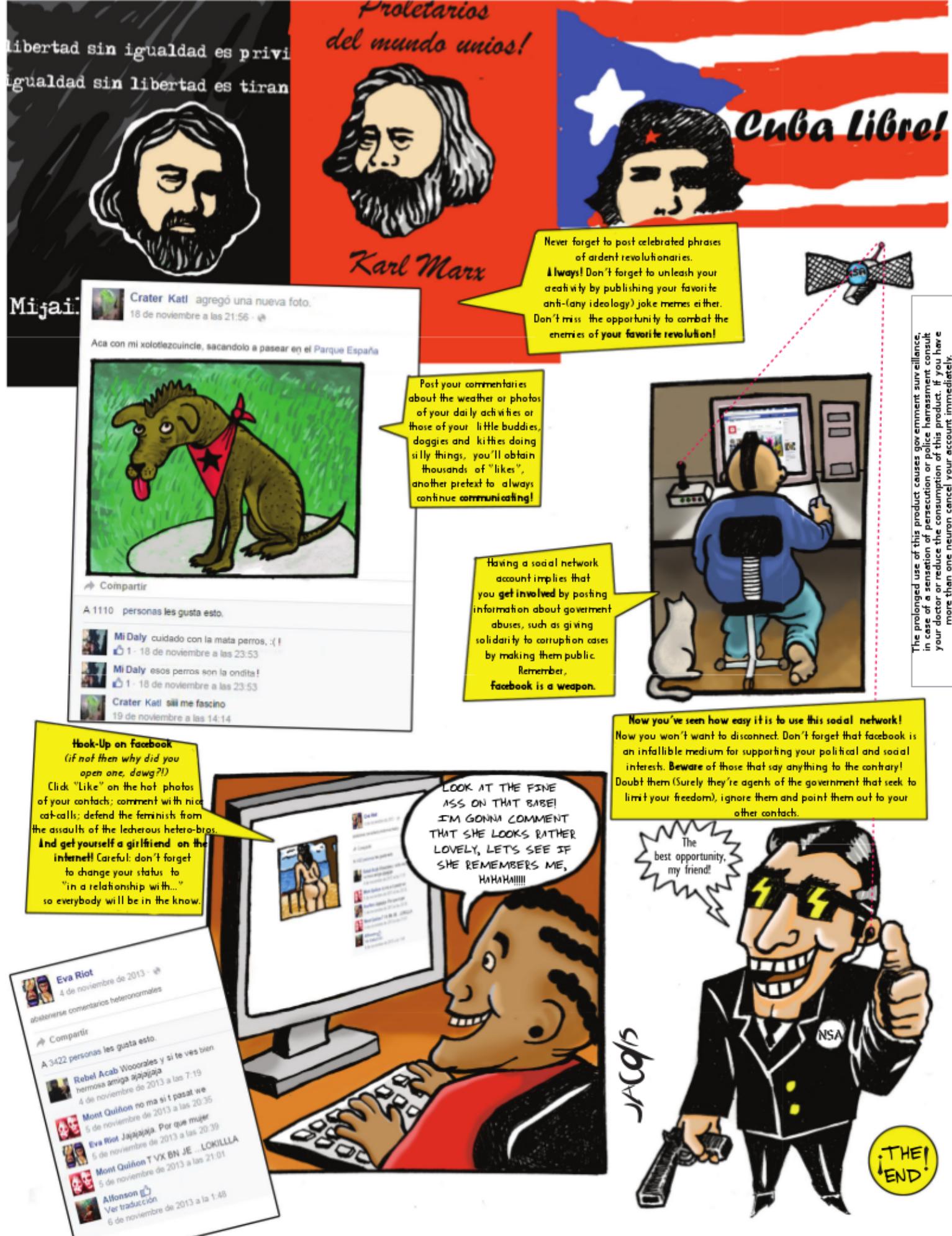
I UPLOAD ALL THE COMMUNICATES OF SUB MOSES TO FB

Accept all the friends that you can - More is Better! Always highlight your revolutionary activism; upload photos of you and your friends carrying out your favorite hobbies; tag the photos. Comment on the posts of your friends and mount the most impressive debates of the activist scene.



IN MY FB I HAVE MY ACTIVIST FRIENDS AND MY FAMILY TOO, THEY'RE ALWAYS POSTING AND SOMETIMES I FEEL WORN OUT

Post everything you do or don't do on facebook, there's always someone that takes interest in you. If after all that you think you're doing things wrong, Carefull! Don't sabotage yourself, seek help, take therapy and post more immediately in facebook. Surely it's just a period of depression, it'll pass!



Social Networks: Our Allies?

"It's very trendy to give a central protagonism to the social networks in the development of social movements, in proletarian associationism. It has even been said that it is them that created the movement, or that they are the principal actors of the movements which have sprung up recently. When, on the contrary, capitalism has created and developed the egoistic individual, separated and isolated, and all the apparatus of alienation, from the television to the computer to the networks; they are central elements in the atomization of human beings. These techniques have the central function of limiting, in all possible ways, direct human relations and substituting them for a communication based on the spectacular mediation of images and texts. On the other hand, these technologies arrive even to make an apology for the technological development of capitalism, to thus hide and debilitate the true subject in development, meaning the proletariat in the struggle as the protagonist of the associationism of the social movements. Because of this, it would be more correct to affirm that it's in spite of these networks that proletarians associate, and they use these technologies deviating, pirating, and breaking their limits in order to develop content which is completely antagonistic to the reasons for their creation."

'Comunismo' Magazine #63

On facebook, the accounts (or pages) exterior to *citizenized* content don't differ from the dynamic of the sites administered by social-democrats, pacifists, artists, trademarks, freaks, pedophiles, etc. All which forms a part of this virtual world confines us to atomization and isolation, to take the role of spectators, to not confront real situations, to mask cowardice with ego, forming a part of the **false communities** in this commodified world, demonstrating thus that **the social networks have taken more from us than they have supposedly given.**

It's extremely unpleasant that many groups, collectives and the rest of the personalities which are assumed to be a part of revolutionary milieu insist on not rupturing with the postmodern and progressive idealizations which have contributed to reinforcing the power of citizenism and democracy.

It's detestable that even while having the knowledge about the damaging effects which the social/citizenist networks cause, concessions are made promoting the use of those platforms in which the enemy watches and isolates us. We repeat: the *social networks* are, as has already been exposed, part of this conglomerate which has reinforced the dispersion, instead of "*encouraging qualitative leaps*". Facebook, twitter, chain-mail, whatsapp, etc. are in their conjunction a specificity which accents the ideology of the bourgeoisie (individualism, egoism, citizenism, atomization, narcissism) stimulates the spectacle (or the society of the spectacle) over-exaggerates information to provoke psychological effects of hysteria, terror, resignation, and finally, helps to make the state apparatus of surveillance and espionage more effective. Meanwhile, fundamental elements of our class struggle, such as discussion, debate and activity, are reduced to a caricatured vulgarity in all facets. The abundance of information and images which circulate daily through the networks **reinforces** passivity and conformism, fostering a *modus operandi* based on the fulfillment of moral duty. On the social networks, it doesn't matter if you're *very anarchist, very communist, very radical ecologist or very feminist*, still the attempts at dissemination of images or texts which try to be "radical" (under the pretext of "breaking" with the common schemes of that which the public is used to there) pass immediately into being nullified; since all "positioning" published (posted), serves to lighten the weight of conscience (the residues of complicity with passivity)

believing that it is doing something useful to *publish, give a 'like' or share* certain content in specific.

To cite an example: propaganda actions like posterizing and the painting of slogans on the walls of the streets, which previously required organizational articulation "now" result "unnecessary", now that there's a "new" more comfortable *alternative* which substitutes this necessity. It's enough to *post* an "incendiary" image to the *wall and share it with your contacts*.

To paraphrase Guy Debord: *you can't combat alienation through alienated means*; just as one can't destroy this system of domination through the path of ideology, its methods and structures; in the case of the *social networks* the role which they perform should remain more clear. The community of worldwide proletarian struggle is materialized in actuality in its practice outside of and against all the organs, ideologies and apparatus of the *State/Capital*. It's evident that the cybernetic platforms are superfluous things which don't help to consolidate our struggle, given that there, **in the social networks, there never was nor will there be a struggle**, only a false representation of it.

It's reductionist and absurd to suggest that the *internet is one of our weapons in this century*, since that leads immediately to affirm that the struggle is dependent on technological development (and technological development always is by and for Capital). Furthermore it mustn't be forgotten that proletarian associationism has developed from the beginning of the capitalist societies without being determined by "technological advances", therefore, the internet does not resolve nor will it resolve the problems which concern the implications of the development of the struggle and the structuring of the force necessary for the defeat of the enemy.

The critique presented doesn't seek for us to break our heads thinking about how we could create such a thing: *a "pure" medium of communication and dissemination, completely exterior to the internet*. What it intends to express is that the effectiveness of the struggle will depend NOT on what is discussed by means of computers but of that which we will be capable of articulating coming from experience and the historical and invariant positions of our class in the struggle against worldwide capital, its representatives, defenders and false critics.

The destruction of capitalism and the establishing of the human community depends on how much of clarity, generalization, extension and force is had

during the sharpening of the class antagonisms, in which the associationism of the revolutionary proletariat pushes to forge a truly radical program of rupture with the fundamentals which produce the existing domination. And this means to say that the more that the struggle is developed **in the streets, the centers of study, of work, in the neighborhoods, in the struggle against dispossession**, meaning in the material necessities of events, it will be more evident how obsolete and superfluous “creating a struggle on the basis of cybernetic platforms” is. Still so, in advance, as proletarians partisan to generalized insurrection, we have no reservations in affirming that, as much in the present and future revolts as in the general armed agitation against the State, the use of technology which the bourgeoisie created is and will be inevitable (transport, weapons, medicines, electronic devices, etc.) Such a fact doesn't frighten us, but that which should remain clear is that its use does not demarcate a political character to our favor only through the act of using it. Still (In the case of electronic devices) in its most subversive use, such as hacking to rob or sabotage information technology, military, and capitalist State security systems - it would be absurd if from that a fetish would be made of the *internet* to “hoist it as a flag”.

Creating, developing and using methods with which we can evade the use of commercial and other platforms subject to surveillance on part of the state, though being an important task fundamental for diverse situations, serves nothing if again from there it descends into promoting a false premise such as a *virtual social war, by means of the computing systems* in the style of *Anonymous, Snowden or Assange*. Such an approach would drag us back to a deplorable situation where “some specialists” are charged with carrying out certain tasks, while the rest support by functioning in the condition of simple spectator. The postulates of *cyber-activism*, to focus and reduce its activities to a terrain of *cybernetic warfare*, pass over many crucial aspects, contributing to exasperate the confusion over who the enemy is. Lacking this perspective, *cyber-activists* easily make the mistake of positioning themselves in favor of certain governments of

the left/progressive stripe, in this way backing all the propaganda which encourages adhesion in the diverse rivalries which are produced in inter-bourgeois conflicts – contributing to imperialist wars!

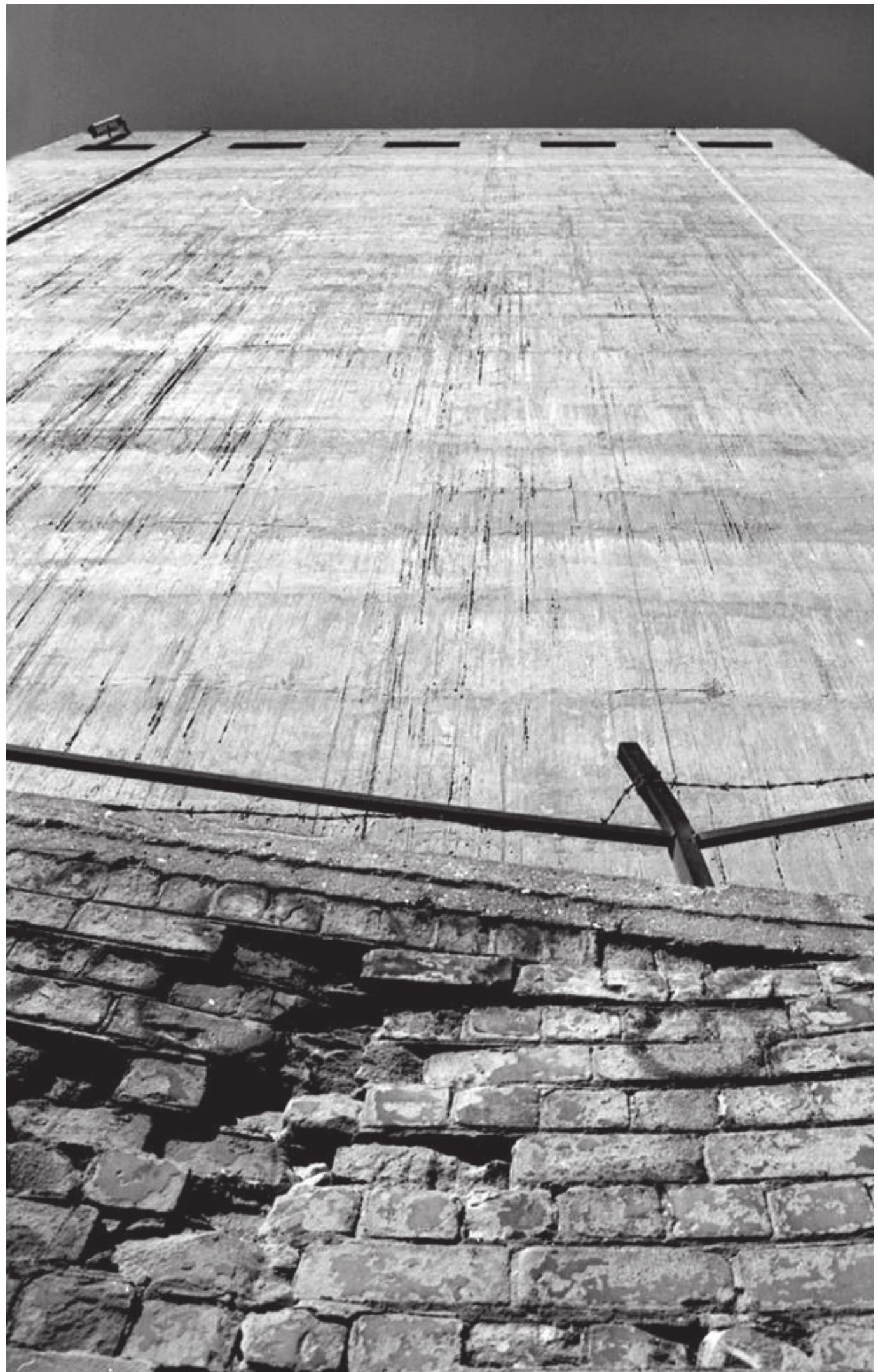
As consequence, the lack of clarity which the cyber-activist ideology bears makes an equally reactionary corpus of their positions which isn't a far cry in its content from those *managerialist/communalist* ideologies which contemplate “overcoming or destroying capitalism without a worldwide social revolution”. **What does it serve to continually feel indignation over information which unveils the dealing, cheating and filthiness which every government realizes under the table, if one continues accepting their existence under one form or another? Or even worse – Why insist upon raising awareness, when, faced with the rapacious attacks which the bourgeoisie execute on a daily basis against us, it is passivity which dominates and gives aperture to immobility before the terrorism of the State?**

To finalize this digression, we remark that **although it is exhorted to cease to be subscribed to social networks, that doesn't again relapse into a solution subject to individual or group initiatives**, nor is it due to “*Mark Zuckerberg is scum*” (and of course he is). It's indispensable to break with the networks together with the whole democratic conglomerate which parcels us into identities and their overcrowdings of civil misery; it's of utter importance to make a rupture with the apparatus and the structures in which the bourgeoisie seek to frame us (political parties, unions, churches, schools, institutes). More important still, all the foundations which produce this world and its conception of “happiness” must be destroyed, or better said:

All possibility of living with true fulfillment and well-being under the dominion of the dictatorship of the market must be discarded! The only way in which we can affirm life is by means of the radical struggle as a community against Capital! To the exploited is left no other option than the smashing of all this spectacle, in order to advance consolidating the revolutionary path.

“What we are trying to highlight is that if there could exist something like the “cyber-militia”, it wouldn't arrive to corrupt the real militancy, but it would come to appear when that militancy is in decline or has disappeared. The lack of internationalist perspective makes this reality obvious. The proletariat isn't more internationalist thanks to the Internet and its innumerable worldwide forums, counter-info websites, etc. Decades and decades before, worldwide protests like those in support of Sacco and Vanzetti, or the events of Chicago, the very 1st International, the assumption of revolutionary development itself in countless regions such as Russia or Spain, demonstrate how the proletariat communicated, traveled, coordinated and maintained solidarity without the technologies of today. We can't simply blame these technologies for the lack of internationalism, but neither can we place expectations that these new mediums of communication will make possible, facilitate or even resolve this historic necessity of the proletariat. Even the excess of “information”, its democratization on the web where it appears as if everything should be of equal import, the thousands of commentaries, opinions and charlatanries collaborate in paralyzing, in corroding the central concept of discussion, and furthermore leave the path open to confusion, the distortion of facts and false information.”

Cuadernos de Negociación #8



Revolutionary Action In *Desperate Times*

"The proletariat can't spare itself from any self-critique, since only the truth can bring it to victory: self-critique must be, therefore, its vital element."

Gyorgy Lukács

When revolutionaries consider that for humanity there are only two alternatives, that of revolution or catastrophe; it would appear to be that the dominant reality only makes viable the second.

Citizenization, which constitutes subjection to democracy, firmly maintains the quagmire of submission where indifference and rejection are abundant towards the proletariat which is struggling against the current; creating a demoralizing effect which discourages all intentions of confrontation with this system of death, and once this has been accepted, it is possible for one to be capable of condescending to the ideology of the enemy, its plans now being accepted, or advocate for its false "alternatives" which seek to superficially modify the existent. Although it is true that citizenization is still brutally strong in wide proletarian sectors, it is also certain that this is neither linear or inalterable. Even, to be more punctual, citizenization is an aspect of pseudo-concretion in the dominant reality, given that it is incapable of overcoming the contradictions and antagonisms which Capital produces. The accelerated *swarm* processes in which we currently live burst pressure cookers, and the rupture with citizenization becomes latent. The intransigence against capital, which during many years seemed to be an exclusivity of the minorities, each time finds more possibilities of extending the community of struggle, breaking the alienation and suggesting new possibilities for the reappropriation of our lives, by means of the complete subversion of this world. In distinct parts of the globe, the proletariat is confronting domestication and turning more wild, breaking the dynamic of protest which the enemy imposes upon it. Nevertheless, such processes don't occur with sufficiently revolutionary content, since as we have already mentioned, in being processed they are delimited by internal contradictions which can cause their progress to recede, and as consequence obfuscate all radical perspective. In this manner, when the proletariat becomes empowered during the periods of revolt or massive protest, even managing to organize and associate itself, it is recurring that it doesn't know how to proceed (or fears

breaking subterfuges and schemes), opting for the most immediatist paths, meaning the terrains of the reform of Capital. Even so, for the very decadence which the current situation reflects, as proletarians, we are the bastion of human misery which capital has created, but that misery is more than just misery, since as a contradiction it hosts a subversive potential within itself, of negation and of course the overcoming of the contradiction. This dialectic unity, in continual movement, is that which built a **historical community of struggle** (which precedes us) upon the rubble of this trash-heap world, **belonging to a class which battled to liquidate itself in a revolutionary sense**. Immediatism as much as reductionism cause marriage with an ahistoric conception of the situation, assigning it a de facto, immobile character; and when this dynamic is accepted, any initiative is endorsed on individualist and volunteerist conceptions, which further reinforce the isolation in which the bourgeois civilization imprisons us. Our class, the proletariat, can only liberate itself by melding itself in community [as a force and party] as a class opposed and antagonistic to Capital. If the proletariat today is at a great disadvantage before its class enemy, split from the continuity of combat, disarticulated and theoretically reduced; this host of weaknesses resides in a historical fact: the revolutionary proletariat was not vanquished by its own will, it was defeated and crushed with arms in its hands during the 20th Century. First in the brutal repression of the 20s, later in the *second world war*, and after in the counter-revolutionary military repression of the 70s. Weaknesses, biases, and errors translated into lack of rupture are the elements which also bring us as a class to defeat. It isn't anything new to affirm the importance of critique, and that its proper importance obliges it to emerge from a minority in order to extend itself to more ample processes of battles to come; in any manner, the extension and generalization of the struggle has been and will continue to be a task which concerns us as a class until the destruction of all that which denies us as human beings.



AGAINST THE FALSE COMMUNITIES OF CAPITAL WE SUPPLY MORE FORCE TO
THE COMMUNITY OF WORLDWIDE STRUGGLE FOR THE DESTRUCTION OF CAPITAL
Revolución Mundial (Worldwide Revolution) – 2015

NEGATION TO THAT WHICH NEGATES US!



DESTRUCTION TO THAT WHICH DESTOYS US!

"Faced with all this, which brings us to nothing more than reproducing the existing conditions, it is necessary to continue betting on conflict, on negation and on the critique of all these ideologies.

All constructive or positive tasks which aren't based on contrasting with the dominion of capital only serve to fortify it - There is nothing positive to save! The exploited have nothing to manage, construct, or propose so that this society will function better.

The task of the revolutionaries consists of the negation of this system of death, with its work, its merchandise, its hierarchy, its progress, its science, its family, its ideologies, its religions, all of its walls, prisons and hospitals...

This system in which no other community can exist but that of money is totalitarian, and therefore must be totally destroyed. The only thing necessary to affirm is the community of struggle to abolish this social order and fight against all the illusions which are proposed to us in order to salvage it. And this community only opens the path in the negation, in the rupture, in the critique, in the destruction of all that which destroys us. It is in the immense destructive task where the seed of the true human community is to be found."

Boletín Voladura #0

Appendix I

“Citizen, you're already dead”



The children were playing football, yelling, playing, running, living... until a window broke. A kick was so strong that the ball entered through the window of a neighbor, who was rather old. But he doesn't react. What distracts the kids is that the television stays on, but they weren't motivated to go look for the ball. Though they spy, they stay distracted and so the days pass. The children tell it to their parents and the parents to their neighbors, everyone gets disturbed and go to knock the door of the old man, but nothing, apart from the television, which is heard from outside and continues incessantly. Finally they call the police and to a friend of the family, and they discover the man dead. The experts are formal: The man had been dead since a year ago! A year! Sitting on his couch facing the television, which stayed alive and well. The cadaver had been there for a year, watching television. We suppose that thanks to the progress of Capital, the retirement or pension of the old man arrived to his bank and with it the bank paid the rent, electricity, water, television automatically...

In reality it's of little import if the man stays alive, what's important is that he continues paying!

Isn't that the reality of the television spectator? The passage from life to death is effected without pain, because in front of the television we are all in the red zone, passing through, listless, passive, subsumed by the image which consumes our life. The proletariat, when it subjects itself to the spectacle, lies wrecked, crumpled, subjected, dazzled, subjugated, stupefied... it allows itself to become *teledevoured* by the State. So man is reduced to silence and listens as Capital monologues.

And what to say about that passenger in a bus, who was more than four hours dead while the different passengers of the bus didn't even notice? The most fantastic of fictions is incapable of equaling our prosaic reality! How can the appearance between the alive and dead be differentiated? **The proletarian subjected to the state of citizen, amorphous, apathetic, is a living corpse.** Not long ago, some comrades affected by a similar incident which had been produced in Europe had commented on it to common people in Senegal and other African countries. And simply, in Africa, they didn't believe that somebody had died in complete isolation and that the neighbors had gone months before discovering the cadaver. They said that it was impossible, that they had made it up or that the newspapers had made it up, that -How could the neighbor not know? How could the grocer around the corner not have remarked on it? And the family? That's simply impossible in Africa (Although not anymore in the large cities of that continent!) as it is still impossible in the most of Asia, in America, Europe... or in reality in all places if we leave the large cities. And also as it would have been impossible and inconceivable a century ago in any part of the world. The human community, punished and oppressed, partially survived in spite of the secular development of the atomized individual, a historical product of the market and of value. Loneliness was not so generalized. Still this today now omnipresent free individual of the last phases of the atrocious capitalist progress hasn't conquered its total autonomy and loneliness. Progress still hasn't yet created so much egoism. A minimal social fabric still prevailed

and the total reign of the pure and free individual was not all encompassing.

The 'sort yourself out' and 'everyone for themselves', so important in the structuring of capitalist domination and oppression, despite being permanently secreted by the market and democracy, still weren't so omnipresent.

Today the question isn't to weep for this or those, dead in the most terrible loneliness, that in spite of their diversity and banality, show the tragedy of a defeated humanity, of a numb, lethargic, anesthetized social class. Today on the contrary it is necessary to highlight that this terrible reality breaks to pieces, when and only when the proletariat fights. Many recent examples (as in Argentina, Bolivia, Algeria...) show that that freedom and individual egoism are at the same time destroyed and overcome when proletarian direct action makes a qualitative leap and associationism reemerges, when it itself organizes territorially by neighborhoods and by organisms of coordination by city and/or country. The publicity which the bourgeois society makes of these isolated deaths serves our enemies to affirm the ideology of the eternally egoistic nature of the Individual and repeat until tired that man is as wolf to man, that it was always so and that nothing can change it. This individual, of which so much is said and from which all the superstructure of the society is constructed, is in reality a product, relatively modern, of the mercantile society, of the very bourgeois society, an *aclassist* and *ahistorical* projection of the bourgeoisie itself, which only seeks the maximization of its profits **1** and which justly gives zero shits about the surplus individual. Once the force of labor of a proletarian has been consumed, this social surplus of an individual now no longer has value and is treated as such by the society, like those 15,000 old proletarians, murdered by the heat of the summer of 2003 in France. Yes, murdered, in spite of the absurd justifications of the French government. If we highlight these incidents it is in order to reaffirm that what is presented as a community ("Isn't life beautiful?" - repeat the radios and televisions incessantly) is the most individualist and egoist of all societies which have existed. In spite of the bland propaganda, **under capitalism we're all alone**,

people don't see each other, don't touch, don't speak, don't feel, don't desire, don't love!

«*In a general manner, to say that men have become estranged from their own generic self, means that men have become strangers each in respect to the other and that every one of them has become estranged from the human essence.»*

Marx, Manuscripts of 1844, chapter about "alienated labor".

But capitalism won't succeed in annihilating the contradiction between its necessities of valuation and the human necessities, in spite of those themselves being alienated necessities. The more they try to dehumanize us, to make us live and break like subhumans in an atrocious anonymity, the more the perspective of the radical transformation of all social relations and the destruction of money is reaffirmed in contrast to this non-life. It is the atrocious conditions of survival which create, in negative, the determinations of our struggle for a human society.

Negation of that which negates us!

Destruction of that which destroys us!

That is what the proletarians in struggle at all the corners of the world do. They resist, fight, and confront those that destroy them, and when they, sadly, die fighting, their death has a value for the whole community of resistance and not this general indifference which those deaths of which we spoke before provoked. This is our struggle, we reclaim the flag of the WORLDWIDE REVOLUTION.



International Communist Group

1- See "Contributions to the critique of the economy" in 'Communism' Numbers 21, 22, 23. (Spanish)

Appendix II

Anxiety



Nervousness, concern, insecurity, anguish... anxiety. They are distinct forms of describing states in which we find ourselves at times. They can manifest in forms of tension, failure to concentrate, difficulty in making decisions, a sensation of loss of control of our own life... Also palpitations, dizziness, dry mouth, clumsy or pointless movements, the avoidance of situations, etc. can appear. Anxiety is an emotional reaction to threats or dangers and it is useful because it prepares us to confront them. The conditions of life in which we cope mark our states of mind in a decisive way, and these in turn influence the relation we have with our environment. Obtaining the means necessary to survive obliges us to sell a large part of our time and effort. **HUMAN** (Exploitation) **RESOURCES**- That is what the department, section, or head that is put in charge of making sure that the company extracts greater benefit from the exploitation of the workers - that they milk us more and better - is called in the business world. Among its functions is that of choosing who is contracted and who is not, that of signaling whose contracts should be renewed and who should be fired, that of evaluating each worker to decide about their future, that of establishing to whom and how to give incentives, that of elaborating new training plans which facilitate the introduction of new technologies, that of making the worker identify their interests with those of the company, that of serving as a protective screen for the directors in moments of labor conflict, that of informing the directors of the existing climate and of seeing to it that their orders are fulfilled by the workers. If in the 40s the chief of personnel was an administrator "trusted" by the director or an ex-military, the evolution

of the structure and functionality of business has made it so that those who comprise this department today are psychologists, social workers and lawyers. Additionally they have separated the functions of human resources (HR) from those of labor relations and the latter now occupy themselves with administrative affairs and workers' claims. Also there is a tendency currently towards decentralization of the department and its discharge in the line managers; also to a functionality as supplier of services to the company, whose product is the best exploitation of the most important merchandise: people. The growing importance of the direction of HR is due to the changing context in which the companies move and their continual necessity of adaptation is due to the introduction of new technologies, to changes in the internal organization of the company, to the appearance of new laws, but above all it is due to what gives the conditions for an outbreak of confrontation between employers and employed. When the businessmen anticipate an epoch of conflictivity is when the department of HR takes true importance, making pacts with union leaders with their backs to the workers, blackmailing, suppressing or firing the least domesticated. The relation with the working world is the **culprit of many of our everyday tensions**, one need not do more than look around their environment to observe the consequences: difficulties in relating with each other, self-destructive attitudes, searches for scapegoats, etc. **The false escapes which are offered to us with salaried labor (self-employment, "cooperativism", survival on the basis of theft or subsidies) are no more than distinct manners of**

survival, that, in many cases, only contribute to weaken our fragile emotional stability. So, if we want to disguise it or not, we are obligated to relate with the labor market for the lengths of almost all our lives. The changes which are being produced in the form in which salaried work is developed influence us directly, not only at the moment of work but during our whole life. The word which best defines the relation that we have today with work is that of: insecurity. Insecurity up to the hour of obtaining a job, insecurity when we have obtained it because of the possibility of losing it when the boss wants (without any consequence), insecurity when we are working because our post (the type of work) can be changed at any moment. Insecurity with the income which can vary to the likes of the boss at any moment. The result is that we live in a state of permanent uncertainty, in which from one day to another, because of circumstances alien to us, our life can flip upside-down (always to the worst, of course) due to the relation which we are obligated to maintain with salaried work. The same process of transformation of the labor market has caused the collective of salaried workers to remain fragmented in turn into various subgroups, by the conditions in which our exploitation is developed. There are those who maintain their post secure because to capital it is convenient at the moment that it be so, and there are those that lose this security little by little because they grow always more disposable. There are those of us those who function in completely uncertain and insecure labor relations and there are also those who have been directly excluded from the labor market, to their regret and without the possibility of obtaining the basic means of survival. In this context of labor division and of the weakness of the conscience of pertaining to a common class, the working class, mutual aid is scarce. **Only the struggles and clashes with those who exploit us can revive the solidarity between the exploited.** Meanwhile, the sensation of loneliness and defenselessness contribute still more to increase our anxiety. To this it must be added that the conditions in which we work and the calculated pressure to which we are subjected by our employers to extract the maximum from us, the frustration that is implied by seeing ourselves obligated to block our own desires and necessities because of the urgency of maintaining, for a



little time more, our temporary work, adds still more anguish to our existence. **The result of all these tensions habitually supposes a slow erosion which goes undermining us little by little. Erosion which undermines our security in ourselves, which makes us feel insignificant before our exploiters and which, many times, makes us feel responsible for situations which we haven't chosen.** An erosion which could end up converting us into vegetables, desirous that all this nightmare ends as soon as possible, while we "relax" watching caricatures of ourselves on the popular television programming. When we recognize the anxiety in our lives we react automatically, it's natural. Nevertheless, many times this reaction not only alleviates us but it confuses us still more and contributes to the perpetuation of the miserable situation. A large part of these reactions arrive dictated by beliefs which have been instilled in us and we haven't known or wanted to question. Beliefs dictated in many cases by the same that want to keep us exploited, inoffensive and obedient. Beliefs useful for confusing us and pushing us to accept our condition as slaves with resignation. Beliefs and habits which we must destroy to affront the situation in which we live in a realistic way. Assuming the role of victim is one of these impositions. From all spheres this idea is reinforced. And, in part, it's certain that we're victims of a system that is sustained upon our exploitation as a majority for the benefit of a few. But that is only a portion of the reality. We also have part of the responsibility in that this continues being so; Maintaining ourselves in the role of victims contributes to increase our impotence and confusion. Only in struggling against those that benefit from our situation will we seat the basis for putting an end to exploitation. Developing our capacity to analyze the reasons for which we stay subjected is the first step to arise from the grave of victimism. Assuming that we have the capacity to intervene in the present and defend our dignity, confronting our owners is the second. Another reaction to the anxiety is to blame ourselves for our own situation, assuming that we are the sole culprits for all that happens to us. In this sense the institutional propaganda is directed, which tries to unload the responsibility of our living conditions upon us. Also from the propaganda of the system we are encouraged to search for those guilty

of causing our miseries among people in our proximity (family members, immigrants, neighbors, etc.) In one case after another, the deal is that the true relations of exploitation don't come to light, that we can't distinguish who our real enemies are and we don't begin to act in a form consequent to this reality. In the search of a certain security it is easy to fall into the temptation of latching onto ideologies, dogmas, sects, religions, patriotisms of any color or even the cult of work, that which makes us escape ourselves slightly more. We always feel threatened in some way, and the anxiety tends to accompany a destructive impulse. This is a natural consequence of our situation. It's necessary to accept it as something useful which supplies us energy and motivation to confront the threats and to satisfy our necessities. Furthermore it's an infallible detector which advises us when our necessities are threatened or in danger.

Destruction, our destructive capacity, gives us fear for two reasons above all: First, because it implies the negation of all that which they have taught us in respect to our purpose in this world. A world dominated by capitalist ideology, by the cult of quantity and acquisition. A society based on accumulation must necessarily promote the rejection of its opposite: the destruction carried out by those of us who have little or nothing to lose, developing itself on the physical plane or that of ideas. In the second place, our destructive capacity frightens us because we can't separate it from ourselves; While accumulation can be separated from someone (records, books, etc. are accumulated), destruction becomes associated inseparably with the person who practices it. Destruction isn't a concept or metaphysical form of thought, it implies physical and mental activity in unison. In destroying the individual it is risked destroying oneself in the intent (or at least put one's **sociodomestic tranquility** in danger). **It is made necessary, because of all of this, to accept our destructive capacity as something useful and natural.** It is also made necessary to learn how to channel it correctly. To direct it against the real source of our miseries. Not doing so implies that we suffer periodic explosions of out-of-context rage against someone that isn't necessarily responsible for our situation, or against ourselves in the form of self-destructive attitudes. The fear of death, more or less camouflaged, is present not only in relation to destruction but also in other spheres of our life. Historically, power has used it as a tool of domination. Religion makes from the fear of death an instrument to control the parishioners. Capitalist democracy, whose commandments are imposed in the form of laws, uses legal death (jail) as an important tool of control. At the same time they promote attitudes towards life that are clearly perpetuants of the system. The attitudes of a Christian character in which life is a place where achievements must be made, in the form of resignation and suffering, "for the next life" are added to the attitudes in an instinctive way, in which life is a "killing of time", a passive rumination of sensations awaiting death; or the hedonist character, promoted by the commercial trademarks, in which problems are spoken about as little as possible, and it is attempted to center existence in a dance between pain and pleasure, through some stimulant in the form of a popular product on the market. Before this insipid way of living, there is only one attitude; that of **taking the reigns of one's own life** and giving it a feeling which lifts it above survival. **Observing the reality which surrounds us**, challenging the beliefs which they have instilled in us, becoming conscious of the reasons for which we find ourselves in the situation we are in, taking account of our capacity to intervene in our surroundings, making sure that we're not the only ones in the same situation and acting in consequence. Comprehending the reality which surrounds us, without allowing ourselves be manipulated by capitalist ideology or by any other form of fossilized thought, is an

indispensable step towards intervening in our surroundings. Supplying ourselves with the theoretical means implies analyzing the dynamic of events, the evolution of the economy and of comparing our situation with others similar in other places and in the past. **Anyone who wants to develop the confrontation with those who keep us subjected need to make an effort to make sense out of current events and discover the forces in movement which need to be encouraged or combated in them.** The comprehension of the world which surrounds us should make visible to those who snort our blood day after day. Each hour that we lose lining the businessman with cash, each hour that we lose waiting in line at the employment office, every hour that we lose in transport on the way to work, our enemies enjoy from the benefits that the current situation yields them. Because of that it must be known, understood, how they act, what their weak points are and incide upon them. Part of our effort must set its course to point out our enemies, making public their activities and their implication in the apparatus which milks us. Who wills to put a finish to this social model must understand destruction as a basic tool. Destruction of the ideological pillars upon which capitalism is sustained today; destruction of the beliefs which impede us from effectively acting and which make our relations with our surroundings more difficult; destruction of all that maintains us subjected. **Our creativity must be a weapon to amplify our destructive capacity.** It is necessary to position ourselves on how we want to intervene and develop real projects that make the existence of a complete rejection of the capitalist system visible in our environment. It's necessary to finish off the stereotyped image of the revolutionary as a species of evangelist missionary (which leftist intellectuals and the gurus of diverse "salvation" ideologies are so often obstinate in practicing); it is necessary to put an end to missionaries of all kinds. **A revolutionary is, simply, someone that understands why they find themselves uncomfortable in this world, someone that wants to end this situation by facing the causes and not simply patching up the consequences.** A revolutionary isn't a martyr , it's somebody that prefers to struggle to survive than to survive vegetating in a corner. A revolutionary feels passion for life and for that reason ends up bored of the replacements for vitality which the system offers to maintain us resigned like zombies. A large part of the anguish and the tensions with which we live are direct consequence of our relationship with the working world. The reformist anxiolytics in the form of social-democratic mendings will not terminate with the causes of our malady. **Only direct confrontation with the capitalist system and its defenders can seat the basis for the real transformation of our everyday lives.**

*"WE CANNOT LIVE ETERNALLY SURROUNDED BY THE DEAD AND DEATH,
AND IF THERE STILL REMAINS PREJUDICES THEY MUST BE DESTROYED...
(ONE CANNOT) SHUT ONESELF WITHIN A TEXT, A BOOK, A MAGAZINE OF
THE TYPE WHICH WILL NEVER APPEAR AGAIN, LIKE A COWARD,
BUT TO THE CONTRARY, GO OUTSIDE TO AGITATE, TO ATTACK (...)
IF NOT – WHAT DOES IT SERVE?"*

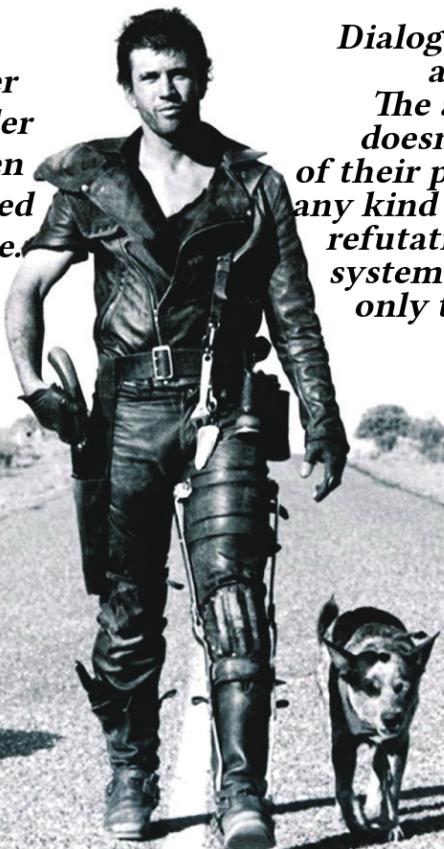
ANTONIN ARTAUD

*Why continue behaving under
the rules of a game which under
no conception is ours? An alien
game, in which all is determined
beforehand. A homicidal game.*

*Dialogue with the masters cannot
and must not be given.*

*The absolutism of the market
doesn't allow the relativization
of their position, and makes impossible
any kind of communication because all
refutation collides directly with the
system itself. For that same reason
only two possibilities are given:
attraction or conflict.*

*Psychiatrized Brothers and Sisters
Unite In the War Against the Market*



Appendix III

There's nothing so abominable
and loathsome as this idea of the spectacle
of representation
therefore because of virtuality, of non-reality
linked to all which is produced and is
shown,
an idea which, for example, saved the Mass and that
permitted it to be sanctioned by innumerable herds
of beings which if not, wouldn't have admitted it,
that idea that the Mass is only a spectacle,
a virtual representation of what doesn't exist and
doesn't serve
has its counterpart,
the mass, under its virtual
and theatrical appearance
is, on the contrary, a spectacle which serves,
(Mass contains one of the forms of real
action most effective in life, but people don't
know it, don't know that this form of action
is tenebrous, erotic and sombre,
as it is the black sabbath which is spoken of, but the
principal and the reason of the mass is
to be black
there is no white sabbath
each mass which is prayed is another sexual act
in liberated nature).
And now, I return to the idea that all
this emission was only made to protest
against the supposed principal of virtuality,
of non-reality,
in sum, of spectacle
invariably linked to all which
is seen, as if in reality it was wished to socialize
and at the same time paralyze the monsters
by introducing in the middle of the scene, or the screen
or the microphone, explosively incendiary possibilities
dangerous to all life
and that so they are diverted from life
The current unconsciousness gives no more
people are tired of carrying
something which accumulates and crushes
with no cease
because it is prohibited to do it, manifest it
and show it.
And the police from the beginning, without knowing
it, conduct life since forever to its
ruin, yet have the pretension of conducting it
alone, they have orders to change course to the
theatre, the cinema, the microphone
and the mass,
something which I was confined for 9 years
for having wanted to say, and which I will say.
I will say that something which causes epidemics, hunger, plagues, war, etc...

ANTONIN ARTAUD

